THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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INTERNATIONAL SUNDAY

THE International Association for Religious Freedom has set aside Sunday, February 26, as International Sunday. The General Assembly of Unitarian and Free Christian Churches are affiliated to the Association, and no doubt some of the Churches will be thinking on this day of international matters.

The ordinary citizen may well ask, what can be done? The ordinary citizen seems to be blanketed out everywhere by the sheer magnitude and number of international problems. He can do little about the hydrogen bomb. Its use and discovery are sprung upon him before he can anticipate their coming. In the great powers new weapons of war are being invented in secrecy of which only a few men can know, and they are sworn to silence. The ordinary citizen is told in every country that he is more free than ever before yet he is conscious that in some strange way he is not free. Small groups of men, with specialist knowledge, and in positions of power not open to the public gaze, seem to rule his life.

This is not only true of scientific invention, it is true of what is usually called international relations. Suddenly some trouble springs up in the Middle East. What can the ordinary citizen know about it? How can he form an opinion? In what manner can he care? In his capacity as citizen he has to care about so many questions. It is becoming more and more difficult to keep himself informed upon them. The trouble in the Middle East is left to the judgment of experts, presumably in such a matter, in the Foreign Office. International relations tend to be controlled by men who know what the relations are. The ordinary citizen finds himself left to the judgment, in this and so many other subjects, of the professional men. He is elbowed out by very complexity of the modern state, from any control of his own private destiny in the questions of peace and war.

Propaganda

He is also regarded as a passive subject of propaganda. How can he be got at? How can he be persuaded to do this and that? The control and persuasion of what is called public opinion is now one of the supposed arts of government. The Geneva Conference of last year, for instance, although it was called with the announced intention of attempting to settle certain questions, never really intended to settle them. And few of the statesmen and diplomatists there presumably thought they could be. The intention of the conference was to create a "new spirit"; it was to persuade the masses of the world that something new had been accomplished. The something new was excellent in intention, but why had it to be camouflaged under the pretence of certain diplomatic difficulties being disposed of? Presumably because it was hardly possible to declare to the world, namely to the masses everywhere, that this was in effect an elaborate international television show put on to persuade men to think in a certain way—even if in a good way.

The ordinary man, it is increasingly assumed, is not to be given all the facts, he is to be given those which will persuade him. He is supposed to be a creature of emotion, not of reason. The latter is to be left to the superior people —everywhere—who rule him. He is the little fellow who can be stirred by all the arts and devices which the leaders of various sorts can think up.

This Can Be Done

The disappearance and the re-appearance of Maclean and Burgess is a case in point. It has been presumed that the Government knew nothing of their whereabouts; Molotov and Khrushchev also when asked knew nothing. It is hard to believe that the Government served by an intelligence service, did not know that the two diplomatists were in Moscow; and, of course, the two Russian leaders knew exactly where they were. An elaborate game of make belief about the two men, it may be guessed, was kept up between British and Russian representatives, and the public were expected to join in. The same kind of make belief, in other forms, is probably kept up about the Russian, Petrov, in Australia.

All this cloak and dagger stuff, carried out with solemn elaboration, with each side knowing it is not so much deceiving the other as pretending to do so, is the studied game carried out by the superior people. There is no need whatever for the ordinary man to join in. He can show his contempt for it. In short, in churches and chapels where ordinary men meet an entirely adult attitude can be developed towards affairs. It need not be called a new morality, or be given high-sounding names. Men can be just ordinarily critical of much of the nonsense that goes on around them. They can learn to be full men and not part of a flock of sheep expected to bleat in chorus.

An International Sunday can be the means of moral criticism as well as of moral affirmation.

THE DEAD SEA SCROLLS. I.

By A. B. Downing

THE time has come, I think, to offer Unitarians, liberal Christians and others who read *The Inquirer* a considered statement on the above subject. It should properly be done by someone who combines a knowledge of Jewish history and Christian origins with a specialist interest in Semitic studies. I cannot pretend to have such qualifications. It is devoutly to be wished that someone possessing them, who is at the same time a member of our community of churches, will see his way eventually to make a sober assessment of the matter from our Unitarian point of view. Such a scholar, if we have one, will rightly say that there is not yet available enough published material on the subject. Many of the documents, Hebrew, Aramaic and Greek, known as the Dead Sea Scrolls have still to be collated, edited and published. It still remains possible, however, for the amateur like myself with a lively interest in these discoveries which have caused such a stir, to draw together the scattered threads of the arguments which they started and to offer as far as possible an accurate report of the present state of the question. That is my aim. My second purpose is to promote some discussion of these most interesting discoveries both in our chapels and churches and in the columns of this journal.

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I begin by referring to a book *The Bible To-day* published last year by *The Times*. Its professed aim was to give "an up-to-date account of where scholarship stands to-day on the main problems of Biblical interpretation and criticism". In this book—one of the very latest on Biblical matters—there is only one minor and one extended reference to the Dead Sea Scrolls. Both references concern the bearing of these Scrolls on the Hebrew text which lies behind the Old Testament as we know it to-day.

In 1951 there appeared a book *The Old Testament and Modern Study*, edited by Professor H. H. Rowley of Manchester. This, though earlier than the one above, had more numerous references to the Scrolls. At the time this book appeared there was still violent controversy as to the exact date of the Scrolls, some scholars favouring a late date in the Christian era, others favouring a date in the first two centuries B.C., though the kind of writing on the manuscripts themselves supported the earlier date. The scholars contributing to Professor Rowley's book rejoiced unreservedly in the discovery of the Scrolls, which added so much to our knowledge of how the Hebrew text was transmitted down the centuries.

And now for the Scrolls themselves. They have had considerable publicity value. Talks have been given on the B.B.C. and articles have appeared in such papers as the *Manchester Guardian*. They were first discovered in the spring of 1947 and further searches of the site were made up to 1952 as the circumstances of the Jewish-Arab War in Palestine permitted.

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The story opens with the discovery of the Scrolls themselves in a cave near the N.W. shore of the Dead Sea, a story in which personal rivalry and Oriental guile played no small part. The next chapter begins with the excavations carried out at Khirbet-Qumran in the Judaean desert about a mile from the original cave, in December, 1951, and January, 1952. These revealed a very large cemetery and the ruins of an ancient sanctuary with administrative and other buildings. It soon became obvious that the Scrolls were connected with these ruins whose actual location seemed to agree most strikingly with what two ancient historians had written about a nonconformist Jewish sect known as the Essenes. Some of the Scrolls, too, seemed to bear out this identification, though there was considerable disagreement among the scholars. Excavation of these ruins, however, clearly showed that they had been occupied during the first century B.C. and during part of the first century A.D. This, of course, had considerable bearing on the dating of the Scrolls.

The third chapter in the story opens with the discovery, in the spring of 1952, of some more manuscripts (this time in Hebrew and Greek) in some caves at Wadi Murabba'at about 10 miles south of Qumran. Evidence was forthcoming to show that these caves had been occupied as far back as the eighth and seventh centuries B.C. and as late as A.D. 130-135, the period of the famous Jewish rising against the Romans under the Jewish leader Bar Cochbar. The documents yielded by this third site were far less well preserved but they included a marriage contract which could be dated precisely to A.D. 124 and, most exciting of all, two letters apparently from the famous Bar Cochbar himself. These finds were duly reported (from Paris) in the *Manchester Guardian*, and were commented on in an editorial.

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The next public information came in the following year, in September, 1953, again in the *Guardian*. It was now established that the documents from the caves at Qumran were deposited there at the time of the Jewish revolt which ended in the destruction of Jerusalem by the Romans in A.D. 70, whilst the connexion of the Murabba'at manuscripts with Bar Cochbar's revolt was confirmed. There was no apparent connexion between the caves at Qumran and those at Murabba'at. The point of controversy now was not the dating of the Scrolls but their ownership. Who wrote them, by whom were they used and who deposited them there? These documents were particularly important for the Qumran documents, i.e., the first Dead Sea Scrolls to be discovered.

According to the *Manchester Guardian* the view was rapidly gaining ground that the Scrolls were connected with the Essenes. This was a pre-Christian dissenting Jewish sect which continued to exist beyond the middle of the first century A.D., i.e., it was still contemporary with Jesus. Unlike other Jewish sects it is not mentioned in the New Testament. It is fitting if I quote here what our own greatest authority on Judaism (Dr. Travers Herford) wrote about the Essenes: "By their own act of withdrawal they stood aloof from the main body of Jews, though they never severed the connexion. But they are of little importance for the history either of Judaism or Christianity, except so far as the mystery which enshrouds them affords a wide field for conjecture and a plausible ground for tracing their influence in quarters not obviously likely" (p. 119-120 "*Judaism in the New Testament Period*").

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The view that the Scrolls were connected with the Essenes was first advocated by a very eminent French Semitic scholar, Professor Dupont-Sommer (an ex-Catholic strikingly similar to Renan, a famous French radical scholar of the 19th century). He argued very plausibly and with a wealth of detail that the leader of this Essenes sect, martyred in the middle of the first century B.C., was a forerunner of Christ. One scholar thought the Scrolls were even earlier than this and another, from Cambridge, advocated the view that they came, not from a pre-Christian Jewish sect, but from a Christian one, the Ebionites, but he had to confess that no one else agreed with him. In an editorial the *Guardian* pointed out, clearly for the first time, that the issues involved were of great importance for New Testament scholars, indeed more important for the New Testament than for the Old. And there it left the matter. That was in September, 1953.

The matter has, of course, been pursued further, but most public pronouncements have been made by Old Testament and Hebrew scholars. As far as I know, no statement has yet been made by any leading New Testament scholar but there is little doubt that sooner or later the new information to be derived from the Scrolls will throw fresh light upon the growth of the first Christian community and upon the historical figure of Christ.

Next week I shall briefly survey the contents of the Scrolls so far published and report the conclusions, as they bear upon Christianity, which scholars have derived from them.

(To be concluded.)

COMMENT

Anglicanism and Segregation

TWO weeks ago I referred to the sermon of Canon L. T. Collins in St. Paul's Cathedral, in which he criticized Churchmen in South Africa of inconsistency in that, whilst they protested against the Bantu Education Act, they kept up the pretence of unity with the Dutch Reformed Church, in order to keep that church within the Council of Churches. I then remarked that the only church in South Africa "run by whites, which is open to coloured people is the Unitarian Church". The Provincial Commissary to the Archbishop of Cape Town has written to protest against the words in inverted commas, for, he points out, the Anglican Church in South Africa is open to all, regardless of race, whilst the Synods of the South African Church consists of both Europeans and non-Europeans, who have equal opportunity to vote on all measures. In some dioceses non-European voters (i.e. in the Synod) are more numerous than the European. He says, moreover, that "apart from the Dutch Reformed Church he does not know of any denomination which is not open to coloured people," coloured being used here, I presume, not in the specific sense in which that word is used in South Africa, but to denote non-white people.

I am afraid I was largely relying on my own impressions gained during a visit years ago when I attended a large and crowded Anglican Church in a city where the non-whites were in the majority, but I looked in vain for a dark face. I am glad to know that things are different now, although I realize that even with the best feelings in the world there would always, in a multi-racial community, be a strong tendency for the races to keep together even in churches. At any rate, I regret having made a wrong statement. At the same time, it would be a fine gesture were the Council of Churches to insist that the recognition of human brotherhood is just as important as orthodox belief.

H. Heine (1797-1856)

This week (February 17) is commemorated the centenary of the death of Heine, the great German lyric poet, whose verses used, on account of his Jewish origin, to appear in German school books during the Hitler régime as the work of an anonymous poet. There can be few writers of songs to compare with him, and his *Book of Songs* and *Harzreise* are often in my hands, the latter in an old school edition, in which the urchin who was the first owner has scribbled the doggerel:

Black is the raven,
Black is the rook,
Blacker the blighter
Who steals this book.

In that book is a stanza which is in my view one of the loveliest I have ever read: it is that which I have seen translated:

"Thus there bloom fantastic folk-tales
From the scarlet mouth so small,
And the eyes their azure starlight
Shed dreamily over all."

but no translation can ever recapture the charm of an original, and if the result is charming, it has become something different.

One of the things that used to annoy me about his verse, however, was what the Germans call his *Stimmungsbrechung*, the breaking of the mood, when after soaring to empyrean heights, he will drop us in a line down to earth. A mild example occurs in *My child, we were two children*, translated by E. B. Browning. After talking of the games of childhood, they spoke of the neighbour's cat:

"We made her a bow and a courtsey
Each with a compliment in it.
After her health we asked,
Our care and regard to evince—
(We have made the very same speeches
To many an old cat since.)"

It has been attributed to the dualism in Heine's own soul, but it is at least a tribute to his honesty and realism. One has, however, to accept a poet as he is, and Heine was a strange mixture of contradictory moods—good and bad, romantic and ironic.

Proverbial Wisdom

Aristotle regarded proverbs as "remnants from old philosophy, preserved amid countless destructions, by reason of their brevity and fitness for use". All peoples have them. It is said that one collector brought together as many as 145,000 German proverbs; and in our own country districts one sometimes comes across old people who can't talk for a few minutes without making use of a proverb that represents the garnered wisdom of generations. I came across a collection of proverbs made the other day by a missionary in West Africa from the tribesmen there, and I was very much struck by their pointedness—they are obviously "the echoes of a long experience". One of them ran—"No man is clever enough to lick his own back," i.e., there are some things which even the cleverest of us can't do. "Water is never tired of running," is another, used of great talkers: and "The eye crosses a full river," used of those who wish to go beyond what is possible, is worth remembering. "A cockroach cannot crow in the fowl's country," is another used to imply that the poor cannot lay down the law to the rich, nor a stranger to a native of the place. "You are like a small pot between two fires," and "The tail must follow the head," are others that explain themselves.

Commentator.

EROS AND NARCISSUS

By W. B. Tavener

Narcissus: A Psychological Study of Self-love. Grace Stuart. (Allen and Unwin 12s. 6d.)

SOME time ago I was speaking with a clerical friend about a book he considered buying, and I urged its virtues. He cut in with the demand, "But can I get any sermons out of it?" I was not sure what to say on that. But on that about this book I *do* know what to say. In this book there is THE sermon, the essential sermon, the theme from which all sermons derive.

The orthodox reader might say that it is about sin. That would be true. But it is about something deeper in the constitution of things than sin, namely love. The theme of sin comes out in the study of love gone wrong.

It was once said that God is love, and this has been a great puzzle to authoritative theologians ever since. And we are not surprised, for love does not belong to rationalized theology but to the texture of experience and the art of life. I find this book to have the great gift of discoursing upon love not theologically but religiously.

Yet it is a psychological study. It has enough psychological scholarship gently to instruct the reader, but its ultimate concern is ethical. It is about the life-lines set in the motional fate of infants, the maturing business of the individual's reckoning with himself and the others, and the inner destiny of Western societies. Put it amongst your space-travel adventure and crime-thrillers and give yourself a real jolt. Put it amongst Brunner, Whale and Billy Graham and see the kind of intelligibility from which they are always trying to divert our attention.

The self (even if it is an illusion) is the most immediate and insistent fact of experience. Attachment to the self is an obvious and natural disposition. But if such an attachment is

absorbing and exclusive we must recollect that love is a mode of relationship. Can I manage my life on the sole basis of a loving relationship between myself and myself? The attempt at this is narrated in a late-antique myth, and the attempt is shown not only to be foolish but accursed. Narcissus, because of his conceited and withdrawn habit, is put under the spell of loving absorbedly his own reflection in a pool. Of course this lacks all reality and mutuality, and Narcissus, beginning to pine away, finishes himself off with a dagger. The self-lover has become a self-destroyer.

Love is too big an energy to find the self a satisfying object. The Narcissus turning in disappointment from his own mirror-image tries to have others do for him what his mirror would not. They are to mirror his self-love. But other people, being themselves, cannot do this for him, and, like God in the Westminster Confession, he brings against them a smouldering wrath. Thus Narcissism is more than self-destructive. It is the source of the nagging, parasitism, aggression, intolerance, persecution, the bloodshed of history and the cold war of our times.

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In the world-debate of to-day the Easterners are apparently convinced that they are the candid, peaceful and progressive world movement, while the Westerners represent themselves as speaking for a just, reasonable and religious society. Is it not strange that these grandiose self-portraits remain anywhere convincing when we also notice that these two angelic powers are energetically engaged on gigantic projects of mutual massacre?

Are these monstrous contradictions absolutely without rhyme or reason or explanation? Or are they to be found together in one psychological process? Well, they *are* found together in the same world and they can be found together in many individuals.

Love is not a superficial sentiment but a primal energy. If it is misdirected by turning inward it does not come to nothing, but changes all its effects. However masked, it becomes hatred—hatred of self and a hatred budding out, with all sorts of disguises, in all directions. The source of contradictions, then, is love distorted.

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It is, of course, a great tragic theme. There is a compassionate page here where the author, like Euripides and Leopardi before her, touches upon the pathetic *unfairness* that huge life-and-death emotions should surge through so diminutive a vessel as man. And a heavy shadow is upon the thought when we realize that the origination of the tragic force of Narcissism is traced back to pre-conscious infancy. We are thus made to think of an alien fate-power. But here we should be mindful that nearly all religions have had some place, more or less conspicuous, for the idea of fate. And each in its own way recommends that what has to be brought against fate is, in the first place, understanding. It is understanding that can bring questions of fate into their proper proportion, that can disclose one's true situation, and bring to light, after all, what can be done. Understanding may, indeed, represent the first movement of salvation. And that kind of help is in this kind of book. Particularly we must mention the chapter on "Thy Neighbour as Thyself" where at last it is shown that self-love is poorer and necessary when it is knit together with an open, simple and genuine love of humanity.

Freud in *Civilization and its Discontents* has a remarkable passage, underlined afresh in his last book, where he speaks of the two Titans warring in the human soul: the instinct of Eros (creativity) and the instinct of Death (every kind of destructiveness). Mrs. Stuart—who has one or two qualifications of Freudian doctrine to offer—modifies this dualistic opposition in an important way. For the Death-instinct she substitutes the Narcissus process. That is to say the Death-wish is not as deep-rooted as an instinct, but Eros is. This alteration is pregnant with great encouragement, and we can take much comfort from this change of balance. Fear not then, little one, the tallest giant is not an ogre but an angel: bid him enter!

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This psychological study brings forward its authorities aptly and in order. But there is also a broad reference to English literature, from Shakespeare (I had never realized the horrific relevance of Richard III's soliloquy) to modern novelists and poets. The common reader, in hope of understanding more of his life, need not hesitate to take up this book. Some of the chapters have a simple lucidity and assurance which is the stuff of the classics. Among the many suggestive things there are, of course, some observations that will occasion wonder and doubt. And there are some gnomic sentences, in the Freudian tradition, which do not yield their full meaning at once but may do so in recollection.

The proof reading seems to have been done in some haste for several directions in the index and footnotes are incorrect. And surely, let me surmise, the fifteenth chapter is out of its place and should have come earlier?

It is a matter of happiness to welcome from the ranks of our denomination this work of scholarship and originality on a living issue.

EXPERIMENT IN ADVERTISING

By a Minister

SOME months ago several articles on church advertising appeared in *The Inquirer*, and showed that there is some division of opinion within our ranks as to the methods and value of such publicity. It so happens that during 1955 the church about which this article is written has for the first time pursued a consistent policy of advertising in the local press throughout the year (except during the holiday months of June, July and August), and though this is not perhaps a very long period it does seem that a few broad lessons might be learned from this experiment.

The church in question is in an industrial town of rather more than a hundred thousand inhabitants. It is an ancient foundation, but in recent years fell upon bad times, so that until quite a short while ago Sunday attendance could be counted in single figures. The church was scarcely known in the town. On the assumption that there must be at least some other people living locally who would respond to the appeal of Unitarianism if they knew it existed, a policy of systematic advertising in the local newspapers was embarked upon.

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Before the methods adopted are described, a summary of the results may be given. The average Sunday attendance (not counting second attendances by the same person) for the three months before the campaign began was 14. For the same three months a year later it was just above 40. Not all this increase, it is true, can be directly attributed to advertising, but it would be no exaggeration to say that the latter has doubled the attendance. It should be remembered, however, that we are dealing with small figures, and also that increased attendance, until newcomers join the church, cannot be regarded as stable. No census was kept of the number of persons coming to the church for the first time, but it must have been well over two hundred. Most of them did not return. Some came only a few times. But some have been coming regularly ever since they started, and thus far seven of them have become full members of the church.

Statistics for the advertising itself are as follows. We bought 147 inches of newspaper space, at a total cost of just under £50. All but about £10 of this came from donations made for this express purpose, while the remainder must have been more than offset by increased collections and the subscriptions of new members resulting from the advertising itself. It may, therefore, be claimed that the campaign did

not cost the church funds, as such, a single penny. But, of course, it would not be so easy to maintain this situation year after year.

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In addition to the advertising space that was bought, the church received 135 inches of free publicity in the newspapers, in the form of news reports and photographs, feature articles and letters in the correspondence columns. This publicity is certainly not to be regarded as in any sense a return for the money that was spent in paid advertising. The news editor, while probably sympathetic with our point of view, chooses his material solely on the basis of its "news value". Important events at the church do have news value, particularly if they connect with a topical or local issue. The editor suggested that we appoint one member of the congregation as Press Liaison Officer, to keep him informed of what was happening. We sent in reports only of those events which we thought would have a public interest, and every one of these reports was published. Two of the year's sermons were reported: one, on the controversy over Mrs. Knight's broadcasts, by a staff reporter; the other, on the Billy Graham campaign, was sent in from the church, and aroused some local controversy. One lady, who later joined the church, first came to us as a direct consequence of this.

The general policy behind the form taken by the advertisements was dictated by two considerations. The first was that advertising can sell only "branded products". We have a great advantage over other churches in our advertising in that our approach to religion is distinctively different and not simply a minor variation on a common theme. For this reason we stressed the "Unitarian" label in every possible way, to make it widely known in the town and associated with a progressive and tolerant point of view in religion.

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The second consideration was that the people we were looking for would not be drawn by the conventional type of church advertising. Though our advertisements usually appeared with the other church notices on Saturday nights (when they got a cheaper rate), we sometimes inserted them at other times and places in the newspapers, where they might catch the reader unawares and undermine his "sales resistance" to religion in general. All the advertisements, wherever they appeared, differed widely from the usual type of church notices, which seems to consist chiefly of the names of church and minister in large type, with perhaps sermon titles as well. Our advertisements began with a headline, dealing either with some aspect of the Unitarian approach to religion (e.g., "Unitarian Freedom of Belief") or with some aspect of the following Sunday's sermon (e.g., "Man: Good, Bad or Indifferent?"). There followed a short paragraph driving home the point made by the headline. Occasionally this took the form of a quotation from a well-known liberal religious thinker, such as Albert Schweitzer. Only at the bottom appeared the name of the church and times of services, sometimes in type no larger than that of the rest of the paragraph. A columnist on the paper was so intrigued by this new type of religious advertising that he sought out the minister and interviewed him about Unitarianism. The resulting column was one of the best pieces of publicity of the whole year.

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We feel we have learned a great deal from our experience during 1955. In the first place, experience thus far seems to show that advertising does pay. Secondly, the advertising has to be attractive and unusual, yet dignified. Nothing repels the intelligent outsider so much as lack of dignity in religious advertising, and some of the advertisements used by other churches in the same papers last year were very undignified indeed. Thirdly, people will not be drawn by headlining the name of church or minister. But there will be a response (though not of course an enormous one) if Unitarian ideas are headlined and it is explained that these are in fact *Unitarian* ideas.

In conclusion, it is hardly necessary to add that we did what we could to prepare for a response to the advertising. We made our church premises as attractive-looking as we could. The congregation tried to be friendly to newcomers without being overwhelming, and achieved this by the simple process of being natural. We laid in ample stocks of Unitarian literature. A great deal of this was for free distribution, but we also sold books and pamphlets to a total value of almost £18 during the year. And some of this literature, together with the latest results of the press advertising, may be working quietly in unknown places in the town with results to be seen at a future date. That, at any rate, is our faith.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Manchester College, Oxford

SIR,—I have been asked to notify you that the Rev. L. A. Garrard, M.A., B.D., has been appointed Principal in succession to the Rev. S. Spencer, B.A., who retires on August 31 next.

The Rev. H. Lisner Short, M.A., has been appointed Tutor, Warden and Librarian as from the same date.—Yours,

Henley-on-Thames. Felix Brunner.
Honorary Lay Secretary.

Hibbert Homes

SIR,—May I ask you to publish this letter in the hope that it may help to swell the funds of Hibbert Homes?

At present our work is concentrated in Cyprus and is carried on under very difficult conditions, largely due to the troubled state of the island and its people.

Our clientèle consists of service men and women and their families. And the strength of the forces in Cyprus has been largely increased on account of the rioting and troubles. Hence our work is even greater and more urgent than it was before; and our workers are truly run off their feet day after day in their endeavours to meet all the demands upon them.

That their work is appreciated is proved by a letter recently received from the retiring station commander, R.A.F.

He writes under date January 16: "Dear Padre—On completion of my period of command at Nicosia I would like to express my unqualified appreciation of the services that you and your staff have rendered to the men of my station.

"I have been most impressed at all times by the unselfish assistance you have given to all to help them enjoy their stay here, and by the sympathetic and homely atmosphere you have provided in your club.

"I wish you all the very best in the future."

Our Hon. Treasurer is K. C. Cook, Esq., c/o Messrs. Harwood Banner and Co., 24 North John Street, Liverpool 2.

He will always be very glad to receive and acknowledge subscriptions and donations of any amount.—Yours,

Chairman and Hon. Sec., H.H. Committee. *W. P. Coltas.*

An Appeal

SIR,—May I, through the columns of *The Inquirer*, draw the attention of readers to the Self Denial Appeal which is being organised during the period of Lent by the Unitarian and Free Christian Peace Fellowship on behalf of "The Save the Children Fund"? This year the money collected is to be devoted towards the erection and maintenance of a new Sanatorium for the diseased and suffering children of Korea.

The Appeal is to be launched on Sunday, February 19, 1956, and subscriptions should be made payable to The Unitarian and Free Christian Peace Fellowship, and sent to me at 4 Heathfield, Manchester Road, Ashton-under-Lyne, not later than April 17, 1956.—Yours,

Ashton-under-Lyne. *Hedley K. Stephens.*

WAYS OF LIFE

By Leonard Smith

(Mr. Leonard Smith is the sailor son, in the Merchant Service, of the Rev. Harry Smith, of Hyde, Cheshire. The following is taken from a letter sent to the Assistant Secretary of the General Assembly, the Rev. Dudley Richard, on the report of the Sunday School Association for 1954-55, and given the title, "Burn Holy Fire").

"Burn Holy Fire" came into my possession shortly before I joined the passenger cargo ship "Agapenor"; that was in July of last year. There was little time to study it prior to leaving the United Kingdom and so when I did find time to read and think about it I was surrounded by an eastern way of life far different from our own. Our surroundings, we are told, direct the trend of our thoughts and for this reason I have written down the reflections I made while voyaging in eastern waters for I feel that they may be quite different to your own.

The voyage began at Glasgow and the passage to Port Said, although occupationally interesting, would not, I think, interest the landsman. Port Said, you will no doubt know, is the Northern entrance of the Suez Canal, and here you would begin to find interest. The scenes on the banks of the canal are not very different from those seen by travellers passing through Palestine in the years when Jesus was alive—women carrying water pitchers to the wells, dressed in the same fashions as the women of these parts have been for the past 2,000 years; little boys wearing round hats, patterned with cross stitching, of a type that the boy Jesus himself probably wore; fishermen casting their nets from lateen rigged dhows just as Simon Peter and Andrew did, many, many years ago. As I passed amid these scenes it occurred to me that had I not been a seaman I would very likely never have seen them just as many other people have not and never will. Then I thought of myself sitting in a Sunday School class, seeing similar scenes through the medium of the film strip. The strip might have interested me but I fear that had the accompanying lecture been given in the way I have heard so many others given I would have been bored. Mount Sinai, a view of which can be seen from ships in the Gulf of Suez, appears only as a barren sandy mountain and it must be realised that to make the same view on a black and white film strip interesting a great amount of lecture preparation is necessary.

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Some part of our cargo was for Jidda and Saudi Arabia. General goods were discharged although the cargoes that most ships bring to Jidda are human ones, people making the pilgrimage to Mecca, the holy city of Islam, which lies about 40 miles inland. It is the aim of every Mohammedan to make the pilgrimage to Mecca at least once in a lifetime and many of them die while on the journey. I have heard seamen who have sailed in pilgrim ships tell of three or four dying each day the ship is at sea. Many of the pilgrims are penniless and even more are illiterate, yet throughout their lives the flame of their faith makes them strive towards Mecca. If that flame in many of these pilgrims grows dim during the journey, it is surely revived as they are carried nearer to Mecca.

Our course from Jidda was to Aden at the eastern end of the Indian Ocean trade routes. Here, a local legend has it, Noah built the Ark; and to-day dhows are still built with very primitive tools and methods.

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It takes a ship several days to cross the Indian Ocean; the length of the journey varies with the Monsoon seasons. Many times during this journey, while keeping the night watches beneath a star-spotted celestial concave, my thoughts went back to the U.Y.P.L. epilogue services held out of doors at Hucklow amid other very beautiful surroundings. What finer temple for young people to worship in than a natural temple of beautiful things? The night sky, the trees, the flowers, the bird-song, all help to build a church and all we now await to place within it is an appropriate service book. Let us hope that it will not be long before we see the service books that the report foretells.

In Malaya the most striking thing of all is the almost non-existence of racial problems. Here, Indian and Chinaman live side by side with Malayan and European. There is no one predominant religion; Buddah, Mohammed, Confucius and Christ all have followers in Malaya. Here is a fine example of racial and religious harmonious living. Perhaps by using Malaya as a subject material could be found for Sunday School lessons on "Tolerance" or "Racial Equality". The ways of life in the different countries of the world have much to offer the Sunday School teacher when he or she is searching for lesson material.

Sailing northerly from Singapore, along the east coast of the Malay Peninsula, took us to Siam, a country of temples and shrines, of prayer flags and the odours of burning incense. Here are sights very strange and interesting to western eyes and whilst viewing them I was aware of how very little I knew or had ever been taught about Buddhism and the other great religions of the world. Perhaps, had I been able to attend Sunday School beyond the age of seventeen years, I would have learned about them there. However I must learn my own way; but I hope that the Sunday School Association's plans for publishing teachers' lesson materials will not overlook the subject of comparative religion.

Our arrival in Hong Kong, the last port of our outward journey was at the time of the Chinese Moon Cake Festival. In many ways this festival is like our own Christmas; it is the festival of the children. The streets decorated with illuminated paper lanterns, so characteristic of China, must excite the children of Hong Kong as Christmas fairy lights do our own children. Is not the flicker of a flame of happiness and goodness in the faces of children, excited by the wonder of pretty lights anywhere in the world, enough to inspire a Sunday School movement to do more adventurous things?

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7554 Editorial: EUS 2912

NEWS REVIEW

The Rev. S. E. Bowen, minister of Allt-y-placa, Capel-y-bryn and Sychbant since 1929 is to retire from the active ministry at the end of the year. Mr. Bowen also served at Crumlin from 1908-1929, and for many years has been the secretary of the South Wales Unitarian Association.

Australia: Sydney: It is with great regret that the Sydney Church has accepted the resignation of the Rev. G. E. Hale. Mr. Hale returned to his native Australia two years ago after many years service in England and has done very good work in binding together the loose ends in the Sydney Church. He has earned the grateful thanks of all. The Secretary of the Church, Mrs. C. E. Moore is at present in England on a visit, and would be only too pleased to tell of the work in the Australian churches.

Women's League: The Annual Meeting of the Birmingham District was held on February 4 at the Church of the Messiah, Birmingham. The Service was conducted by Mrs. Jessel, National President, who based her address on a prayer of St. Francis. At the Business Meeting Mrs. C. Simpson was elected President, and Mrs. P. C. Whiteman Vice-President. Reports from Branches showed a year of good work in League and Church activities. The Memorial Book, which had been borrowed for the meeting, was much appreciated by all members.

Framlingham: In the presence of a good congregation at The Old Meeting House, on Sunday, February 5, 1956, a table was dedicated to the memory of the late Mrs. E. M. Broadbent. The service was conducted by Mr. F. S. Brent. Mr. W. A. Snowling, Redfield, and Mrs. M. E. Heron, spoke of their knowledge of Mrs. Broadbent, over a period of 30 years. Mr. P. Goodwin performed the unveiling ceremony.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 26th, 1956

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Bath, Trim Street Chapel, Unitarian, 6.30, Mr. G. J. Price
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green, (nr. Sevenoaks), Unitarian Church, 11, Rev. Dudley Richards
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Reginald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. F. Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Combla
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
Bristol, Oakfield Road, 11 and 6.30, Rev. S. R. Butler
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Warding
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Rev Jones
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. Scott Dunbar
Cheltenham, Bayshill Unitarian Church, Royal Well's, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. E. Millman
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eddie Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Congleton, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Westerman
Coventry, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. B. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. Williams
Ditchling, Old Meeting House, 10.45, Mr. T. E. Dalton
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkhurst
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. H. Davis
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Hines

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Rev. J. L. Brown
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. B. Nevil Cross

Hale Chapel, Hale Barns, 10.45 and 6.30 Rev. John Sutcliffe
Halifax, Northgate End, 10.45, Rev. J. B. Tomkin, 6.30, Mr. T. Roberts
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Douglas Hilton
Hinckley, Great Meeting, Baxter Gate, 11 and 6, Rev. Ralph E. Goodwin
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, —
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45, Mr. G. A. Riggs, 6.30, Rev. J. Hewlings
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Letchworth, The Green Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kennedy
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. Brian L. Golland
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison
Liverpool, Gateacre Chapel, 11, Supply
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Dr. J. J. Kirkham
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Mr. W. Stevenson
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. John Ballantyne
London, Forest Gate, Upton Lane, 6.30, Rev. D. E. Richards
London, Golders Green, Hoop Lane, 11, Rev. W. Washington, 6.30, Rev. K. C. Tiers
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. F. Hankinson
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Tiers
London, Ilford High Road, 6.30, Rev. W. Washington
London, Islington Unitarian Church, Upper Street Prowse Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. S. R. Martin
London, Mansford Street Church, Bethnal Green, 6.30, Mr. M. Thornycroft
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. John Weaver
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones

London, Wood Green, Unity Church, Newham Road, 6.30, Rev. G. J. Greve
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellary

Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dore
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Rendlow Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Dr. Alfred Hall
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. Peter Jones
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Todd
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Choir Sermons
Northampton, Kettering Road Church, 6.30, Mr. A. D. Foote
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Good
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. L. A. Garrard

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Warding
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kirkley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkley
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturgess
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary

Ringwood, Hants, The Meeting House, 6.30, Rev. Lawrence Redfern
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Bird
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teape

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield, (Attercliffe), 6.30, Mr. T. H. Munn
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorrell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11, Rev. L. Hines, 6.30, Rev. A. Mumford
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. Robinson
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11, and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
St. Helens, Corporation Street, 6.30, Rev. C. A. Piper
Stockton-on-Tees, Wellington Street, 6.30, Supply
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. J. H. Evans
Swansea, Penmaen Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45 and 6.30, Student

Taunton, Mary St. Chapel, 11, Rev. W. H. Connell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinner
Todmorden, Unitarian Church, 10.45, Mr. A. Stansfield, 6, Mr. J. H. Ashcroft
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, Rev. A. Prentice
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. Spencer
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (Also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 2.30, (Junior Church) Rev. W. T. Wilkins

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fleatherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Grace Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morris
Wellington, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service. Rev. Magnus C. Ratter

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Holidays Abroad

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Change of Address

Mrs. Ralph Philipson, 91 Hamilton Road, Banbury Road, Oxford.

London : Mansford Street : At a well attended meeting on Friday, January 27, members of the congregation bade farewell to the Rev. J. W. Dumble who was leaving at the end of the month to take charge of the Poole and Wareham Churches. Mr. He'len expressed the thanks and appreciation of the congregation for Mr. Dumble's 12 years' ministry and wished both himself and Mrs. Dumble Godspeed and every happiness in their new sphere of work. Mr. R. P. Jones supported this. Rev. J. P. Chalk as President of the L.D.P.A. expressed good wishes on Mr. Dumble's departure from the Province and the Rev. W. Waddington spoke on behalf of the London Ministers' Fraternal. An unexpected but welcome visitor was the Rev. F. A. Bullock, President of the General Assembly who besides associating himself with the above sentiments also greatly cheered and encouraged the congregation for the days that lie ahead, especially during the unavoidable interregnum. Mr. Dumble suitably responded on behalf of Mrs. Dumble and himself. The Chairman (Mr. Langdon) then handed to Mr. Dumble a cheque and to Mrs. Dumble a morning tea set subscribed to by members of the congregation.

Poole : At the induction of the Rev. J. W. Dumble on February 4 there was a large congregation present with representatives from the Churches at Bournemouth, Southampton, Portsmouth and Ringwood. Each congregation voiced their good wishes to the Rev. and Mrs. Dumble, and the Secretary of the Church also read goodwill messages from two former Ministers, the Rev. Ernest Penn and the Rev. Helen Phillips.

Sheffield District Women's League : The Annual Meetings were held at Upper Chapel on Wednesday, February 8, 1956. The Executive Meeting, at 3 p.m., was followed by a service at 3.30 p.m. We were happy to have with us the National President, Mrs. Jessel, who conducted the service. We listened with close attention and deep appreciation to her address, based on the well-known prayer of St. Francis. After tea the Business Meeting took place. Seventy-four members representing 10 of our 12 branches answered the roll-call. All the reports given revealed that steady devotion and effective service typical of the work of Women's Leagues in the Churches.

At the end of a long meeting, during which a great deal of business was dealt with under the guidance of the President, thanks were expressed to Upper Chapel Branch for their hospitality.

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

ANNUAL MEETINGS

London : Tuesday, April 17, to Friday, April 20

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association secretaries, etc. The Annual Business Meeting will be held on Wednesday, April 18, at 10 a.m., in the Conway Hall, Red Lion Square, W.C.1. Resolutions intended for the Agenda must be sent in writing by March 16 accompanied or quickly followed by the names of the mover and seconder.

15 Gordon Square,
London, W.C.1.

John Kielty,
Secretary.

HIBBERT HOUSES

The following sums were received during October, November and December, 1955.

	£	s.	d.	£	s.	d.
Subscriptions Under Covenant						
A. A. Allwright	1	5	0			
H. F. Pearson	5	0	0			
Mrs. S. G. Ward	3	0	0			
				9	5	0
Personal Subscriptions and Donations						
A. A. Allwright	1	0	0			
Miss M. New	5	5	0			
D. H. Smith	1	1	0			
Professor F. J. M. Stratton	5	5	0			
Payments under £1	1	8	0			
				13	19	0
Subscriptions from Churches and Societies						
Christ Church, Bridgwater	1	0	0			
Congleton Unitarian Church ...	2	2	0			
Essex Church	6	4	3			
Halstead Free Church		5	0			
Huddersfield Women's League ...	2	0	0			
Pennard Free Christian Meeting House	1	16	6			
				13	7	9
				£36	11	9

Our Hon. Treasurer is now K. Clifford Cook, 24, North John Street, Liverpool 2, who will be glad to receive and acknowledge all donations and subscriptions toward the work of Hibbert Houses.

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